Formerly it was believed that a smith owed his skill to the help of the spirit of a person whom he had killed, and wooden effigies of this person were kept by the smith.(1) 326 782

The principal products of a blacksmith's forge are axe-heads, hoe blades,(2) tools for mat-making, arrowheads, knives, and brass bracelets. Iron, which is fairly plentiful, was formerly smelted over charcoal fires.(3) Today smiths use scrap iron. 325 412

Pottery

Pot-making is a part of women's work among the Ovimbundu. A wheel is not used. Clay is mixed with a silicate, usually gravel, rolled out in long ropes, and the pot built by the coiling process.(4) Pots are ornamented when wet by making deep incisions with a piece of gourd; they are then sun-dried, and fired in a kiln of dry grass. Pots are used as water-containers, as cooking vessels and as vessels for storing corn and beans, and, when made in a very large size, for brewing beer.(5) 323 [462]

No ritual attaches to pot-making, except at the opening of a new clay-pit, when, in the presence of both men and women from the village, the medicine-man sacrifices a chicken over the open pit.(6) [782]

Weaving and Spinning

Looms have not been used among the Ovimbundu since they have been a people, although progenitors of the kingly families who came from the Bangala or Congo groups may have done weaving. Trade cloth has been known and used by the Ovimbundu for nearly 300 years.(7) Skins have been used in remote areas; Hambly when he mentions bark-cloth as being worn by the Ovimbundu is probably referring to the Ngangela. Spun cotton, however, is used for repairs, and there is a cotton plant in most gardens. Spinning is done always by men.(8) 286 439 [281] [287] [283] 462

Basketry

All girls learn to make baskets, although some become more proficient than others. Knowledge of basket-making implies also an understanding of dyeing, since coloured strands of grass are interwoven to make geometric patterns.(9) Baskets, and also basket-trays, are usually made by the coiling process.(10) 285 462 [386]

(1) Hambly, (2) 1934, pp.158-60. The ceremony was described from Njangolo village in Elende.
(2) See Cushman, 1944, pp.140-1.
(3) For details of the blacksmith's forge and tools, see Hambly, op.cit., pp.160-1; Cushman, 1944, pp.139, 140, 145-6.
(4) See Hambly, op.cit. Plates XXXIII and XXXIV, and Childs, 1949, Plate VIII.
(5) Hambly, op.cit., p.168; Cushman, op.cit., pp.144-5.
(6) Hambly, op.cit., p.169.
(7) Childs, personal communication. See also Childs, 1949, p.171, note 1.
(8) See Hambly, p.177, and Cushman, 1944, p.136.
(9) Red, yellow, black, and brown dyes are used. For a description of the process, see Hambly, op.cit., pp.170-1.
(10) See Hambly, op.cit., p.171, and Cushman, op.cit., pp.141-2 for details of basket-making. Also for illustrations Hambly, op.cit. and Childs, 1949.

3: Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

114 trative posts. I agree that people between Caconda and Huila
101 represent a racial mixture of the Ovimbundu and the Ovambo. The record speaks of painting-houses for girls at Cabinda, an item which agrees with reports from other sources. The jottings concerning tribes from Cabinda to the far south of Angola are too vague to be used in ethnological work with confidence.

There are many points on which the work of A. Schachtzabel should be consulted for the purpose of making comparisons with my [621] own observations. The chief of these are a note and photograph on [281] village construction (p. 130); the musical bow (p. 32); the loom [775] (plate VI); transmigration of the soul of a chief into an animal (p. 51); [524] and the game of mancala (p. 52). My observations of initiation at [881] Katoko, Ngalangi, and Cangamba agree well with that of Schachtzabel at Katoko, but I was able to obtain more detail and more [283] numerous photographs of the ritual of initiation. The spinning of cotton (p. 143) is exactly the process so frequently witnessed now at Elende. Iron-working (p. 111) appears to be comparable with the technique at Elende, but Schachtzabel seems to have missed the ritual. I was not so fortunate as this author in finding the old type of iron-smelting furnace in use.

114 The work of Statham is devoted primarily to hunting and descrip-
136 tions of plant and animal life. The chapter given to a casual description of people among whom he passed is not useful as ethnology; but the book is of service in providing a background of natural history. Information on the tsetse fly in Angola (p. 294) assists ethnological work by showing the determining effect of this biological factor. [231] Presence of the fly is prohibitive to cattle-keeping, therefore cattle are not kept along the river courses which are infested with this pest.

114 Alexander Barns made no pretence of writing more than a travel book; nevertheless he publishes photographs of ethnological value, gives useful historical summaries, and deals with economic problems of production and transportation.

114 Tucker's book "Drums in the Darkness," though written to
175 interest the American public in mission work, contains many ethnological statements. The chief of these relate to the structure of the compound (p. 37); the dress of women (p. 39); naming of twins and triplets; and other items which agree well with data from the district in which I worked. There are notes on drum signals (p. 74) and [202] cannibalism (p. 77). Apparently drum signals were in use at Bihé half a century ago. Forty years ago a slave was killed and eaten [266] at the installation ceremonies for a new king, a point that was noted

3: Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

I have seen an Ocimbundu male riding an ox without saddle. A cord was passed through the animal's nose to serve as reins. 492

The Portuguese name for horse is *cavalo*, a word which the Ovimbundu use in the form *okavalu*, though there is an Umbundu word *ocingongovala*, which means "going with his neck up." The Umbundu words for donkey and mule are *ocimbulu* and *omula*, respectively. 192

Generally speaking, the ears of animals are not clipped, neither are cattle branded or otherwise marked to indicate ownership, but sometimes the ears of pigs and goats are cut to aid identification. When asked why the tips of the ears of dogs are mutilated an Ocimbundu will say that a dog with uncut ears does not hear when called (Plate LVI, Fig. 2). 231

Not many families own large herds of cattle among the Ovimbundu, and I did not see a big kraal until I was in southwest Angola. Cattle, which are a measure of wealth, are used for paying fines, making funeral feasts, paying debts, and securing wives. The cattle throughout Angola are well-developed, handsome animals (Plate LVII, Fig. 1). The bull remains with the herd the entire year; there is therefore no particular season for the birth of calves. Usually cows are not milked by the Ovimbundu, consequently these people have no milk, butter, or cheese. The Vakuanyama of the south milk their cows and churn butter in calabashes slung on a pole. 233 556 [171]

The Ovimbundu say that milking the cow makes the calf thin, but where the idea of milking the cow is borrowed from the Portuguese the Ovimbundu have a procedure which is as follows: The calf is allowed to suck for a few minutes in order to deceive the cow; then the milker begins his work. At intervals of a few minutes the calf is allowed to suck in order to continue the deception. 234 [177]

Cattle are killed at the funeral feasts of the rich, and the horns of the slaughtered animals are generally mounted on a pole in the vicinity of the grave (Plate XLVI, Fig. 2). [765]

The horns of the cow may be used for making water-pipes in which tobacco is smoked, or they may be employed as magical horns when filled with medicine. The hide is pegged out in the sunlight for one day after it has been scraped; it is then rolled and kept until required. When about to be used, the skin is soaked in water for one day. The hide is used to cover the tops of stools, to make pouches and to manufacture bags for carrying corn. In bygone days each king had a wooden box covered with hide, which contained his powder and metal when he went to war. The cow's tail is used 237 281 90